

THE
GOOD PATRIOT
Set forth in the Example of the Publick-Spirited
CENTURION.

In a Sermon Preached in the *Gray-Friar* Church of

EDINBURGH,

On the first Munday of *June 1683*, being the Day ordinarily
Observed for the Anniversary Commemoration of

George Herriot,

The Religious Founder of the Hospital called after his Name

Herriots Hospital.

Ruth 4. 11. *And the Elders said to Boaz, do thou Worthyly in Eph-
rata, and be Famous in Bethlehems.*

Esther 10. 3. *For Mordecai — was accepted of the Multi-
tude of his Brethren, seeking the Wealth of his People, and speaking
Words to all his Seed.*

*Nilil habet nec Fortuna tua Majus quam ut possis, nec Natura tua
melius quam ut conservare velis quam plurimos. Cicero de Cæsare.*

*Quæ est melior in hominum genere Natura quam earum qui se Natos ad
homines juvandos, erudiendos, conservandos, Arbitrantur.*

Cicero Tuscul: Quæst: lib: 1.

EDINBURGH,

Printed by *John Smith* at his Printing-house in *Bells Wynd*, 1694.



TO

The Right Honourable

SIR JOHN HALL

OF DUNGLASSE, Baronet,

Lord Provost of EDINBURGH, President,

And to the much Honoured the Other *COMMISSIO-*
SIONERS Representing the State of the

ROYAL BURROUGHS now Assembled
in CONVENTION;

HUGH BLAIR, Dean of Guild,	} <i>Commissioners</i> for Edinburgh.
ALEXANDER THOMSON, Conveener,	
JAMES CREE, for Perth.	
JAMES FLETCHER, for Dundee.	
JOHN DICK, for Stirling.	
JEREMIAH HUNTER, for Livingston.	
JAMES SMITH, for St. Andrews.	
JOHN ANDERSON, for Glasgow.	
HUGH CRAFOURD, for Ayr.	
JOHN MILLER, for Kirkcaldie.	
ROBERT ARBUTHNOT, for Montrose.	

Edin.

Sir ARCHIBALD MURE, of *Thornhill*, late L.

Provost of EDINBURGH, *Commissioner for the Company.*

ROBERT JOHNSTON, for *Lincolnton*.

JAMES DUNBAR, for *Lincolnton*.

ALEXANDER SPITTEL for *Lincolnton*.

ROBERT BRUCE for *Kinghorn*.

ALEXANDER YOUNG for *Brick*.

WALTER SCOT for *Jedburgh*.

JAMES COOK for *Pittburgh*.

JOHN CHALMERS for *Dunfermling*.

JAMES MITCHELHILL for *Seikirk*.

Mr. JAMES SMALLET for *Dunbarton*.

ROBERT KELLIE for *Dunbar*.

PATRICK STEVINE for *Strathbuck*.

WILLIAM CRAFOURD for *Cryle*.

PATRICK RUSSEL for *Bowff*.

ALEXANDER JAHREY for *Forfar*.

JOHN HOOM for *Northberwick*.

CHARLES LAUDER for *Lauder*.

HUGH BROUN for *Lincolnton*.

Mr. JOHN BUCHAN Agent for the Royal Burroughs.

Mr. AENEAS MACLEOD Clerk to the City of
Edinburgh, And to the Present Meeting.

And to the Rest of the Members Assistants in the said Honourable Convention.

IT was an ingenious Conceit of the Painter, how likely soever he was by some Master-piece of his Art to render himself Famous to Posterity, yet to indent his own Image in *Minerva's* picture;
KNOX.

Epistle Dedicatory.

knowing the Veneration universally payed the *God-dests*, might conduce to the preservation of his *Memory*. I have in some degree transcribed this *Practice*, when I prefix the Names of so many *Worthy Men* to this *Treatise*, and though I could not consult better for my own Reputation, or the General Acceptance of the *Discouric*, then by Dedicating it to so *Illustriana a Society*; Yet I dare truly Avert the true Esteem I have of the *Royal Burroughs*, and Affectionat Concern for their Interest, has induced me to lay hold on this Opportunity, to testify the same to the *World*.

And what *Honest Country Man* that wishes well to the Honour and Felicity of the Nation, can be otherwise inclined towards so *deserving and considerable a part of it*. With whole Fortune the Rest of the Kingdom most either stand or fall; For what ever of *Riches or Reputation* the Nation can have, must be Attributed to the *Care and Diligence* of the *Royal Burroughs*.

The *Towns* you Represent, are not only the Seats of Trade and Commerce, but likewise, some of them are the *Fountains* of Breeding, the *Seminaries* of Learning to the Young *Nobilitie and Gentry*, the

Epistle Dedicatory

the *Springs* of good Manners and Laudable Customs, to the adjacent Parts: Nay the means of them are Repaired to, less or more by the Neighbouring places, for Training up their Children: So that it is to the good Order and Discipline which a *Vigilant Magistracy* causes be observed in them. We owe that our Youth are polished in any part of Civil Education, Refined from the Dregs of a *Ruinal* life, and preserved from Wickedness and Immorality.

The *Royal Burroughs* are these *Planets* which by their Light and Influence dispose the other parts of the *Nation* to a happy cultivation. They are those *Fountains* which convey Water to Fertilize all about them, And I am sure the *Husbandmen's* labour would fail, and the *Landlords* Revenue too, if the purses of *Citizens* were not a spur to the One, and a Seasonable Supply many a time to the Other. I may safely allude to that *Apologue* of *Meneas* *Agrrippa*, and say that the *Royal Burroughs* are the *Gomach* of the *Nation*, which digest & distribute whatever of Wealth or necessary commodity is by the care
and

Epistle Dedicatory.

and Industry of Traffiquers imported to it, for the common benefit of the Kingdom, without whose Care and Prudent Mannagry, the other parts of the Body *politick*, the Head and Arms, the Ribbs, and Legs, that is the *Soveraigne* and *Nobles*, the *Gentry* and *Commons*, would Famish, and become unfit for Action or Motion.

Is it not to the *Royal Burroughs* we owe the improvement of Arts, the Advancement of Trade, the Encrease of Wealth, the Education of Youth, the Encouragement of Industry? And whatsoever elle can conduce to the Prosperity and Pleny of the *Nation*. Hence it comes These deserve the Name of Patriots *best*, who Be-friend the Interest of the *Royal Burroughs most*. Nor can there be any Enemies to them, but such as are unnatural sworn Adversaries to their *Country*, and envy its Flourishing in *Happiness* and *Renown*.

I doubt not but you consider and lay to heart, that not only the *Civil* and *Politick*, but likewise the *Moral* and *Spiritual* concerns of the Kingdom, are a great part of your *Province*. The Providence of
GOD

Ephile Dedictory.

GOD which has raised you to move in a higher Orb
in the *Burroughs* you reside in, and you now represent in this *Honourable Convention*, Obliges you by your *Creditable Stations* to be Patrons of *Piety* and *Virtue*, as well as of *Industry* and *Trade*: Your Example in the *Honourable Sphere* you now move in, is no less instrumental to promote the One than the Other. Certainly the *circumspect Religious* Deportment of *Magistrats* in their several *precincts*, would conduce extremely to beget a love to *Piety* in those under their Charge, and would contribute to work a great *Reformation* in the *adjacent parts of the Country*, from which there is such frequent Repair to *Towns*, and often converse with *Citizens*: By which those who resort to them would be insensibly wrought on to imitate their Practice, and Transcribe their Virtues: There is a greater force in *Religious Society* & good Example to beget a *Conformity* in us than is well adverted to, the *sober friendly converse* of a *City acquaintance* may charm an *honest Country man* into a liking of that *godliness*, he sees him imbrace, & Thrive so well with in following his *Worldly Calling*, And with his *Civility* and *Discretion*, with his kind Expressions, and Oblieging Discourse, he may instile into his Soul a love to these *Virtues*, of *Goodness* and *Ingenuity*, of *Candor* and *Honestie*, of *Fidelitie* and *Justice* he sees him make
Conscience

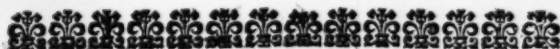
Epistle Predicatory.

Conscience of in his Commerce: And how happy were it if the Towns in this manner would become instructors of the Neighbouring parts in matters of Religion, as well as in those of Breeding, Civility & Trade.

Would GOD, Magistrates were more latent and Serious in the Work of Religion, then their own Private and the Publick Affairs of the Communities they are severally concerned in, would prosper the better under their Conduct: For, *Godliness has the promise of this life, and of that which is to come*: Let me beseech you labour to feel the power of Religion in your hearts, to maintain it by a close walking with GOD in your Families, by Integrity in your several Trusts, and an Exemplary Behaviour towards the Encouraging of others to espouse it: And so ye will engage Heaven to bless you in your Private and Publick Capacities, and crown your honest endeavours with Success and Prosperity, for GODS Glory, the Honour of the Nation, the Advantage of the Royal Burroughs, and your own Comfort. For which, none Prayer more Cordially, than

Your most Humble, most Obligated
Servant, and Servial Will

JO: MACKQUEEN.



TO THE
READER.

IT is not to Court your Favour to the Author, or your Pardon to the Escapes of this Discourse, or to Acquaint you with the Motives of publishing it, he Addresser himself to you, these are such True and common things as are not worth his or your pains to insist on; He knows he has Friends and Foes, the one will seek no Excuse, the other will Admit none for his forwardness to be in Print; Hence it is as he does not expect immunity from Censure, so he is resolv'd calmly to abide it, and disdain it with contempt proportionable to the malice with which it is often impregnated.

He sees, Who does any thing out of the *common Road*, how innocently or Honestly soever intended, cannot avoid the Envy or Obloquie of some *snarling men*; who can censure and condemn better than they can help or correct the Essays of others, how saint soever, or benefit the World with any thing of their own. He believes these who can do better will be modest and sparing; and he would think himself happy, if as the unskilful play of an indifferent *Musician* excites those of a more delicate touch, to take the instrument into their hand, so he could awaken

()

awaken others of *profounder Learning*, and *greater Eloquence*, (which like *deep streams* pals silently on) to something of this nature. Nothing can rejoyce him more, than that some of these once *burning and shining Lights*, which are now under a *Bushel*, (in comparison of whom any thing ever he did or can do, is but a *Glimmering Blaze*,) could be induced to edifie the World by their *Pens* as once they did with their *Mellifluous tongues*, he is not of the *Feminine Constitution* of some *Fair Creatures*, who though they be tolerably Well Favoured, yet shun some places of publick Resort for fear of being Eclipsed by the splendor of the *Dreſs*, or the sparkling of the *Beauty of Rivals*. He can cordially say, in allusion to *Moses*, when he cryed out, *Would GOD all the LORDS People were Prophets*, so would GOD some of his afflicted *Reverend Brethren* could be perswaded to make themselves

Numb: 11.
29.

Carmina pro- more known to the World by their *Labours*,
veniant animo But the hard Circumstances we are in for the pre-
'deducta sereno sent is a great obstruction to this, when *Mens minds*
Nubilla sunt are unhinged, and their *Spirits* depressed, they can
subitis tempo- do little this way. Yet there have been to whom
ra nostra ma- their tribulation has not only been the *Trial* of their
lis carmina se *Patience*, which was perfired by their *Sufferings*, but
eesum scribe a *Spurr* to *Vertue*, a *Whetstone* to *Industrie*, the *Occasion*
sis & otia of displaying these *Lights* which were hid under
querunt me a favourable *Sun-shine*, stifled under the weight
mare me venti and silenced amidst the *Noise* and *Hurry*
me sava jac of their publick *Impleyos*: *Seneca* is never more *E-*
stat hiems, loquent than in these Excellent *Composures* he exc-
Ovid Trist ercised his *Spirit* with, in his *Banishment*. *Boetius*
lib: 1. Elg: never, darted such *Rayes* of *Light* and *Life*, when
1, he

()
he late Senator on the Bench, as when he lost his Eyes in a Dungeon. The Amorous Poet's vein was never more brisk, his Style never more smooth, his Fancie never more free then in his Exile. The hardnells of their Fortune by a kind of Antepetistasis, contracting their Luxuriant imaginations, divided formerly among Variety of Objects, uniting their scattered thoughts, and inspiring their minds with more Vigor and intensness: But these are instances of a higher Elevation than we can imitate in our distress; I Pray GOD Sanctifie our affliction to us, that what some of us cannot do for the benefite of the Publick, through the fears, cares, and wants some of us are in; yet that all of us may by a Recollection of our thoughts, a Reforming Inspection into our Lives and Hearts, improve the Providential dispensation we are under for our own benefite, into a further Increase in Humility, Heavenly mindedness, and a Generous contempt of the World.

It is like the Authors present Necessitous condition, The fate of better and more learned Men of his Principles, through his scruples against the present Establishment, by complying with which, he might have better'd his Fortune, puts him on this practice of publishing discourses. And if he can gain any thing that way; It is but a Gentile Expedient, which more Excellent Spirits have formerly made use of: And truly if Lawyers plead for Money, and Souldiers fight for Money, if Divines Preach for Money, and Physicians work for Money; If this be the Idol to which most Altars are erected, and receives most sacrifices, if this be the reconciling object of all the

()
the different addresses, and employs of Mankind, the Author thinks he can boldly challeng all the World; Let him who is free from some Glance this way cast the first stone at him: since it is to be imagin'd he may without either sin, shame, or scandale, Print and make Dedications for Money too.

This Discourse was Preached some Years agoe in Commemoration of George Herriot, the Religious Founder of that Hospital, which is no less Ornament for the Beauty of its Structure to the City, than its Revenue is advantageous to many of the Inhabitants: Whole numerous Families are too heavey a burden to the Narrowness of their Fortunes.

It may be expected I should give some Account of this *Worthy Man*, but truly although I was at some pains in enquiring after several things which might relate to Him, and afford matter for a Narration, I could get no exact Information concerning Him, and I humbly desire, into whose hands this comes, they may acquaint me with what may be usefull to impart to the World concerning Him, for there may be an occasion to publish the same at another time: But truly I think, his Works may supercede any historical account of Him; He has left a more lasting Monument of his *Piety and Charity*, to bear His Name and perpetuat his Fame, then all paper Memorials whatsoever are capable to perform; so long as there will be any Memory of this honourable City, his name shall be mentioned with honour & esteem, when all the *flashes* of sensual pleasure are quite extinct, when all the glances of Temporal Felicity, and Human Excellency, are quite forgot: When all the flowers of
Secular

()
 Secular Glory are withered away : When all earthly
Trophies are buried in their funeral ashs : When all
 the *Elogies* of Conquerours engraven on Brals, or
 these pompuous Inscriptions on Marble, undergo the
 fate of those drawn on the Sand, or written in water;
 When all the stately Monuments and sumptuous
 Statues of the *Roman Heroes* , are levelled with the
 ground : When this World and all its *parade* shall
 be consumed, When the *Heavens* shall be rolled together
 as a scroll, and the Host thereof dissolved , When
 the *Elements* shall melt, and the *Earth* be burnt up with
 Fervent heat ; The Name of the Renowned
 G. HERRIOT will be blessed before the LORD, and
 his Works will be in Everlasting Remembrance.

Isay. 34.

Psalm: 112.

I must tell you such Houses are not so compleat or
 fully finished, but a Good Man will easily find some
 what or other, alwayes to be added to their Beauty
 and Glory. And this we find by the Care and Indus-
 try of the present Worthy * Treasurer of this House
 who thinks no pains too great, no cost too much for
 the Honour of the Religious Founder, the Credit of
 the City, or the Benefite of the House in all its Charit-
 able concerns. What Beauty is added to the Edifice
 in the great reparations made about it, what con-
 siderable improvement of its Revenue, how the
 number of the Boyes maintained is doubled, That
 whereas at his Entry they were but Threescore, they
 are now Sixscore, dayly Furnished and Supplied with
 all necessaries: If Religious Founders of Hospitals and
 Churches, of Colledges, and Alms-houses, are Blessed be-
 fore the LORD; Certainly the Names of those that
 better and improve the Revenues of those places of

THOMAS
 FISHER.

Charity,

Charity, shall be Honourable among Men; these who are intrusted with the custody, and manangement of them, who distribute them, and discharge their office with a good conscience may be reputed the *Repairers* of such *Houses*, and placed next the *Founder*; And I know none in this *City* who can deny this Honour to Worthy and Honest *THOMAS FISHER*

Some may think I should have pressed the Head of *Benificence* more amply, for as it is a vanity to speak much of some *Barren Treasures*: So it is difficult to speak little of some *Fertile Subjects*. But to people of large Souls and proportionable Fortunes, there is enough said to excite them to acts of Charity; And for those who are otherwayes disposed, there is enough said to condemn, and Witness one day against them. I am afraid the most eloquent Harangues of better beads and Neater Pens will operate little on this *Iron Age* to induce them to works of *Benificence*; It were well some Zealous Pretenders did more to adorn their Religion by good works, and stop the mouths of our *Roman* Adversaries by such demonstrations to the World, that welay not the stress of our hope of Salvation on an unactive fanciful Faith, or an idle verbal Charity.

I am not so vain as to imagine by publishing this Discourse to prevail with many to follow the *Centurions* example, or the Renowned *Herriots* either. I know the great and Famous *Naxianzon* insinuates, People entertain discourses of Charity, with the same coldness and indifferency, they do the Poor themselves, Although we be all but *Beggars* and *Objects* of the Divine Charity. For all the little Scantling measures of
Ad.

16. Oration de amor e pauperum.

()
Advancement some of us have above others. As he prettily and floridly words it, Πρωτοι γαρ αυωτες και εν τινι χαριτι ενδυσσε και αλλοι αλλοι υποχρω δεκα μεταρσις μεταρσις περιμυρε. I had once a design and it is not altogether out of my head, to translate the whole Oration; With some others of this Eloquent *Passer*, but the *Pointedness* of his *Periods* and *Politeness* of his *Phrase*, does somewhat fright me from the Attempt; And I know all Translations are short of the *Original*, how soever there be who magnifie some refined peices of this Nature of some *French Beaux Spiiits*, beyond the *Authors* expressions. Whatever Truth be in this as to some *Classick Moral Writers*, yet for the *Fathers* of the Church, whether *Greek or Latin*, I am sure they are most charming in their own Drels; Like those *Roses* which are best adorned with their own *Natural Leaves*.

I think as it is to no purpose in this dull & heavy Age, to spend much time in pleading against the Possibilitie of Perfection; no more need we declaim against the pompous Magnificence and the *Prodigal Superfluities* of *Superstitious Romanists*: Nor see I any great necessity to strain our *Rhetorick* too much against the Merit of Good Works, for I think few will be so impudent as to lay Tittle to Heaven by their *Charitable Deeds*, or are like to storm it by violence to their covetous Inclinations: Or will make themselves friends of the Mammon of unrighteousness, by founding of *Hospitals*, or building of *Churches*, by enriching of *Colledges*, or erecting of *Bridges*. I know not whither the Superstition of *Romanists*, or the Sacriledge of *Protestants* is most to be lashed: But it is matter of Regrate to all serious considering minds, that we should have the best Religion in the World, and the worst practice:
That

That we should counteract it in so considerable a Branch of it, placing so little of it in Acts of *Benificence* and *Works of Mercy*, while according to *St. James Di-*
vinity. Pure Religion and undefiled before GOD, and the
Father is this, To visit the Fatherless and Widows in their
afflictions, and to keep our selves unspotted from the World.

The great and pompous things wherewith we seek to set off our Profession, and commend it into others, will not so much promote it as our uncharitableness and oppression will prejudice and discredit it with opponents, whether *Turks or Jews, Pagans or Papists*, if they see under an affected *humility*, pride, lurking starchyly, under an *oversenseness to superstition, fraude, sacrilege, and cheatry*, sheltering themselves under a *sham-zeal* against *Dissenters, cruelty and bitterness*, advancing their *Trophies*. If they hear men speak like *Angels*, but see them act like *devils*: If they see them lifting up *eyes to Heaven*, while their hands are dyed in *Blood* & with feet marching towards *hell*: They will be apt to look upon our *Religion* as a *peece of Pageantry, a devout complement, & a cloak of licentiousness*. From which I pray *GOD* every man may vindicate his Profession by transcribing the *Pity and Humility, the Faith and Benificence of the Centurion*. From viewing of which, I will detain you no longer.

Luke Chap. 7. Vers. 4.

And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this.

Ver. 5. For he loved our Nation, and hath built us a Synagogue.

Amongst all the Effects of that *Self-love* we bring with us to the World, and is so great a *Predominant* in our *Constitution*, there is none more early and lasting, none more *Powerful* or *Universal*, than that wherewith we pursue the Good-will and Esteem of others: How timely and strongly does this Passion discover it self,

B in

in those pleasant harmless Devices, and pretty little Arts of Insinuation, by which our tender *Young Ones*, these mute but perswasive true Supplicants for favour seek to ingratiate themselves with these about them. Nor does it expire with our *Infancy*, vary with the changes of our Condition, or decay with our declining Age: But grows with the several Stages of our Life, keeps Pace with the Circumstances of our State, and bends with all the turnings of our Race; As we advance in Years, as we increase in Knowledge, as we enlarge our Store, prevail in Power, or prosper in Preferment. Yea whither we go forward or backward in Honour; whither we rise or fall in Employment, it winds it self with the vicissitude of our Fortune, and upon every Emergent preserves an equal Pulse under all Alterations. As this affection is the first that *Buds*, so it is the last that *Withers*. Most Men at their *Exite* out of the World, would be satisfied, that as the *Sun* in the serene Evening of a clear day, sets in a beautiful Cloud, they could so change their *Scene*, leaving scattered behind them some bright Rayes of an immortal Reputation; Yea, the worst of Criminals would step to Eternity with good Opinion in the Hearts, and kind *Verdicts* from the mouths of the Spectators of their disastrous end.

I have known few or none what ever they talked
An viri qui in contempt of Applause, or pretence of *self-denial*,
velle recuset os they made upon this score who were really so mort-
populi meritis tified as to the desire of pleasing others, or coveting
se. to be Esteemed or Beloved by them, but though
Persius Sat. 1 they were not at great pains to gain: Yet they
were

were content while they lived to have and receive the Creditable Testimony of their Acquaintances, and when they Dyed, disdained not the Favourable *Validatory* Wishes of the Witnesses of the Conclusion of their Lives. And these Artificial Discourses, and set Modes of Speaking, wherewith they sought to conceal their Ambition this way, were no more to Penetrating minds, than these thin Vails are, by which some fair Creatures would fain seem to cover their Charms; Only with this difference, the one is desirous to hide their vanity, as much as the other is tacitely delighted, through this transparent Obstruction to display their Beauty.

Hoc ipso placere cupiunt quod placere contemnunt, & mirum in modum Laus dum vitatur, appetitur. Hieronimus.

This Passion after Esteem and Renown is the great Spring of all generous Motions, the spurr to all glorious Actions of Mankind : But how to acquire and retain the Favour and Approbation we so much pant after, many are in the dark. It is certain Vertue is most Meritorious of Praise and Estimation, this exercefs a Sovereignty over the minds of Men, and extends its Empire over its Rebel Enemies : Is justified of its Children, and Revered of its Adverfaries; is Loved by its Friends, and Honoured by its Foes. There are such Rayes of *Majestie*, such draughts of *Beautie*, in *Virtue* and *Goodness*, as makes Good Men Enamoured with and Applaud it: Yea, it constrains the worst to do homage to its shade and Picture, when it is but counterfited by those who hate it, pretended by those who will not practice it, If there be such a commanding Force in the very *image* and *livery* of it: O! what is due to it then in its real being! in its native *lustre*! in its purest *brilliance*

in its fullest glory ! Nor is there in the *catalogue* of the *Virtues*, as shall afterwards appear, any one more *attractive* of Commendation and Respect, of Affection and Repute, then *BENIFIGENCE* of which our *Text* is an Instance, and the occasion of this day's Solemnity, a Commentary upon, and a Witnesses of it.

*Optima semper paucissimi placent
Non tam bene cum Rebus humanis agitur, ut meliora: pluribus placeant.
Seneca.*

How applicable this *Text* is to our present Business, how agreeable the good Testimony and Character given here, is to the Religious *Founder*, whose *Benificence* we are this day to commemorate, you are all convinced upon my first Reading of it : And what faults soever some of you may find and spy in the handling of it, yet you will conclude the choice of this parcel of Sacred Writ, suitable to the Task of the day, in the words you have these two things: *First*, the High *Elogie* and Commendation the *Elders* give the *Centurion* when they interceed for him in behalf of his sick Servant, they proclaim him *Worthy*. *Secondly*, you have the Probation of it in the fifth verse, *He loveth our Nation and hath built us a Synagogue.*

*Non si quid turbida Roma elevet, accedas examenve improbum in illa castiget trutinæ: Nec te quæ fieri extra.
Petrus lat. I.*

As to the first, It is not unworthy your consideration, to advert, who Extol him with this *Eplithete*, and pass this *Verdict* on him. It was not the dregs of the Multitude, or the Off-scouring of the people that thus sound his praise : For than it might be suspected, the effect of Ignorance, the Result of chance, or the Product of partiality : The usual springs of *Vulgar Report* ; Whence it comes it seldom hits right, or if it do, (as 'tis one to a thousand) it keeps not long the same Tun. Therefore Wise Men are

as

as little Elevated with its *flatteries*, as they are depressed or fretted with its *slanders*, having an equal *generous* unconcernedness for either, while they are found in the discharge of their *Duties*. It is rare that *Merits* has the *Enges* of the *Rabble*, or the Applause of the Multitude, the kind votes of the Populace has seldom or never been the Companion of Virtue, or the Domestick of the Graces, how frequently does the *Suffrage* of the fluctuating unstable *Mob*, like Water, carry up Cork and Feathers while Solider things sink to the Bottom: None merit more honour from the Vulgar, than those whom they load with Reproaches: Nor are any less deserving, than those who by such easie Idolaters are commonly adored. I have known in my own time, the Best Magistrats and Ablest Ministers, the greatest Promoters of the Spiritual and Temporal concerns of some places, become the Objects of the common hatred, and were well near fallen *Villims* to the Rage of a popular torrent.

But those who came to our *Saviour* with this publick declaration in the *Centurions* behalf, that *he was worthe*, were the *Elders*, as you have it in the *third verse*, *Elders*; Men for their Experience more knowing, by their Station more competent Judges of his Desert, by their Authority less lyable to the impressions of Fear or Favour: so more faithful distributors of due praise: Indeed the Approbation of Men of Wildom and Power, is the best Pillar and Preserver of *Reputation*. The good * Opinion of a *validior* few Judicious Persons is preferable to the Popular *decem viro- rum bonorum* ** Gratior* *sententia quam totius multitudinis imperite*. Cicero. pro plant. Vogue.

Vogue, and will preponderate the clamorous censures of the Giddy and Unskillfull Croud. King *Antigonus* thought more renown accreased to him from the single Testimony of *Zeno*, than from the Applause of his whole Court. The Love and Esteem of Honest Men is one of the most desirable things in the World, and is according to *Cicero's* Notion, the best basis of true Honour and Glory. Certainly next the Commendation of GOD and our Consciences, there can be nothing more comfortable than the concurrent Testimony of Excellent Virtuous Per-

*Gloria vera
consentiens
laus bonorum.*

Ea est pro- sons. The harmonious Approbation of such as proclaim
f. Ho jucunda us *Worthy*, is not further to be valued, than it is truly
laus que ob his Reciprocal, and they *Worthy* to receive what they so libe-
proficiscitur qui rally bestow, and their praises recoil duely to them;
ipsi in laude selves.
vixerunt. Cic.

.....Tanto ma- We are all but too covetous of Praise and Repu-
rior fame suis tation, we need neither spurr or wand, as we say, to ex-
est quam viri cite us to pursue this. Virtue it self for all its charms
tuit, quisenim would languish for want of Suiters, if this Waiting-
virtutem am- Maid did not attend her, yet are they Adulterous
plectitur ipsam Lovers who transferr the Affection due to the Mis-
premia si sol- triss to prostitute it to her Hand-maid. Would
las. *Juvi.* GOD we were all as carefull to be that in
Sat. I. reality, we are sollicitous to bear the World in
hand we are. Let us do worthily in our Capacities, whether the World notice us or no, * Virtue is

* *Namque ii-* ties, sufficient Reward and Solace to it self without this
cet virtus se- slender Recompence. It is better to have *Worth*
met contenta
quiescant, sola
samen iustos virtus asseiscit honores solaquese merito laudum fulgore
coronat. Ang: politicianus.

with:

without *Repute*, than *Repute* without *Worth*: Yet if they go together, a wise Man will take any esteema he has, as a Favour of Providence obliging him to deserve it by continuance in well-doing. as a Provocation to excell himself in some fresh instance, or new Experiment: And will so much the more regard it, as it begets a generous Emulation in others to Honour, Imitate, or Outdo his Virtue; who-soever makes this improvement of it cannot miss the commendation of our Text, *He is worthy.*

However as I would not have you disdainfully slight, nor industriously court the Approbation of others, so when you meet with Praise or a fair Representation, weigh the Airth whence this wind blows, and value it no further than it is the *Echo* of Virtuous Deeds, reflected from the hearts and mouths of true Lovers of Worth and Merit: These are the most discerning Umpires of it, and the justest Dispensers of such *gratefull retributions*; the Best are ever less byas'd with partiality to lessen any performance; less acted by prejudice against our Profession or Persons, to depreciat what we do or defraud us of any Tribute of Praise or Commendation, due to us upon the account of any Excellency or perfection.

And this we see if we consider in the next place, the condition of the *Object* on whom they bestow this *Incomium*, he was a *Centurion*, as you would say, a Captain of an hundred Men, a Commanding Officer, a Stranger to their Countrey, a Gentile or Heathen by his Birth and Extraction, as is apparent

rent, and by reason of these Circumstances, less gracious to them, who looked upon themselves as the *LORDS Select People*: yet *maugre* these Objections they become Solicitors for him at our *Saviours hands*; his Zeal for their Religion did remove any avernelness they might have had against him, on score of his Pedegree as an Alien: His Affection to their Nation made them overlook the concomitant faults of his Calling, as a Souldier, for which they being now a Conquered People, it is not probable they had any great kindnels, and no wonder, persons of that employment are not ordinarily the most Humane or Oblieging, yet his Excellent Qualities make them Advocates for him, and Trumpeters of his praise, *He is worthy, &c.*

It seems the Roughnels of the *Military* profession took not away the softness of his Natural Disposition, nor did the attendant temptations of that Office corrupt his inclinations, Enervat the Sanctity of his Mind, contract the Liberality of his Heart, or restrain the Charity of his Hand. For all his being a Souldier, and a Stranger, yet he is an affectionat Lover of their Nation, a great Encourager of their Devotion, a mighty Favourer of their Religion, a person beyond all peradventure, who as he was formerly instructed in the *Jewish* profession, is now become no small Proficient in the *Christian*, otherwise our *Saviour* had not passed the Judgement on him, in the 9 verse, *That He had not found so great Faith, No, Not in Israel*; All which considered may furnish us matter for this reflection.

Re-

Religion may have its Favourers and Followers, its Lovers and Admirers every where, in the Camp as well as the Cloister, in the Court as well as the Church, Piety and War are not inconsistent, Devotion may keep Quarters in a Souloiers Tent, the Military Profession has afforded as Illustrious Examples of Virtue, yea as Eminent Saints, as many other Vocations. We find in the Gospel and Ecclesiastick Historie, some of this Imployment, no less Renowned for their Goodness, than others of more peaceable Occupations, did not a Scouldier become a Remarkable Confessour for Christ, When his Followers shrunk, his Disciples tainted, the Jews mocked and derided him. The Noble Army of Martyrs who planted the Church by their pains, Watcht it by their Prayers, Watered it by their Tears, and sated it with their Blood. Went not some of the Military Discipline in its Front and Reer? You'll find a *Sebastian* in the head of *Dioceans* Troops, disputing for precedency with some Resolute Christians, who should first have the honour of Martyrdome. *Hormisdas* for Constancy in the Christian Faith is degraded by the *Persian Monarch* from being *General* of his Forces, to be the *Keeper* of his *Camels*, yet would not change his Religion to exchange his Disgrace, or recover his former Post.

Matth. 27.

54.

Eusebius.

I will not wade any further for Instances to prove the Happy Agreement of Piety and Zeal, with the qualitys of those that follow the Court and Camp: It would take up too much of your time to speak of *Gideon* and of *Barak*, of *Sampson* and of *Jephtah*, of

C

David

Lucan. lib. 10

David, and his Worthies, and all these who have allyed the Divine Graces, with the Moral Virtues of the Military Profession. I will not say but such Examples were rare in former and latter times, and it is to be regrated that Godliness is not so generally entertained, countenanced or practised, by Men of this Office as could be wished. Which made the *Historian Poet*, say, *Nulla fides Pietasque Viris qui Castra sequuntur*, If he had put *Rara* for *Nulla* he had lighted on the Truth of the Matter, without marring the Elegancy of his Meeter.

It is truly matter of Regrete that the Camp should be no better than a Correction house, or common Goal the ordinary Receptracle of Thieves and Robbers, of Villains and Malefactors. That such who are nortout for the Daringness of their Nature to commit all kind of Mischief, and for their habitual hardness in all manner of Wickedness, should be singled out to fight the cause of GOD and the King, while these are more likly by their Blasphemies and sins to undermine the Interests of both, then promote them by their strength and Number; Yet we know when Princes are engaged in War, Men levied for advancing or carrying on the same, the Naughtiest and most Scandalous Rogues in the Countrey are sought and marked out, as fit Champions to maintain the honour of the Sovereign, and the Safety of the Countrey, it is a miracle, a good cause prospers in the hands of such Mannagers, whose Enormities prognosticat more Vengeance, than their Arms do Victory, the strength of an Army consists not in the multitude

Multitude of its Troops, nor is the fury of Russians its strongest fence: It is Piety and Virtue that inspires *Page 28. l.* Men with Courage and Brav'ry, and is like to Crown their Attempts with Success and Conquest: Which is not to be expected from the Scum and Off-scourings of a Nation, too frequently the Recruits of our Forces.

However we see, We are not altogether to Discredit or Disgrace the *Military Calling* as if it were a kind of *Nazareth*, *Out of which no good can come*; As if it were a sort of Wildernels, Barren of Trees of Righteousness, we see both the Camp and Court present us with some no less conspicuous for Size and Verdure, for Zeal and Constancy, than those of other vocations. Virtue is open and free calleth welcomes, yea and Conquers some every where: Wisdom despises no Passengers, there is no Fortification against the Engines of Grace, no Rampiers, no Bulwarks Impregnable to its force, no condition of life can resist its operation: It hath carried some spoils from every Occupation, raised from Trophies in every Region, and there is no Nation or Profession where it has not left some Prints of its Power, and Vestiges of its Conquest. It hath with a Mighty hand broke through strong Holds, and Levell'd Mountains of opposition, the *Simplicity* of the Gospel has Triumphed over the subtilty of Philosophers; the *Sword of the Spirit* has Vanquished the *Carnal Weapons* of the Redoubted Generals of the World: some of the *Roman* Conquerors, and *Grecian*

Orators have storped their Power and vailed their Crest to the *Humility of the Cross*.

We may say then with *St. Peter*, at the Conversion of another Famous *Centurion*; *Of a truth GOD is no Respeller of persons, but in every Nation*: So I may say in every Profession, in every Occupation, he that *feareth*
Acts 10. 33 GOD, and *worketh Righteousness, is accepted of Him*.
 The Camp has furnished Champions no less Valiant for GOD and Religion then they have been for their King and Country. Devotion is not so Narrow or Morose, but it may adapt and suit it self, to the several Circumstances and Imployments of Human life, Religion without any imputation of *Levity*, or prejudice to her *Matron Gravity*, may *varie her Dress*, while she retains her Natural Purity and immaculate constitution, and these Directors of Spiritual Life, who present her in the same habite, to a Souldier or a Courtier that they do to a Priest or a Monk, (fills her shape, or laces her straiter then he needs; The *Sentinel* does his duty in Watching, and the *Bed chamberman* in his Waiting hours, as well as a *Regular* in observing his Canonical diets, or a *Pastor* in his Preaching turns.

Behold here then the Excellency of Religion, it can fort with every State, accomodat it self to every Condition, it can lodge under a *Scarlet* or *Purple Robe*; As well as lurk under a *Coul* or *Hair shirt*: It can enter and tarry in a Souldiers Tent, as well as an *Anchors* cell there are Devout Courtiers and Godly Centurions, who led a Life of Continence in Palaces of Pleasure; afford Examples of Abstinence amidst the

the Incentives of a full Table, are Paterns of a Real Humility in their greatest Magnificence, while a Croud of Attendants with bare heads and Bended Knees flock about them, they retain pure hands and mild hearts, *maugre* all the Provocations to Cruelty, and temptations to Violence which surround them, their frequent rough Warlike Exercises remove not Piety from their Souls, Humanity from their hearts, Tenderness from their Breasts, Compassion from their Natures, or Civility from their Manners : There are who can unite the Piety of a Divine, with the Policie of a Statesman, the Devotion of a Regular with the Debonairness of a Courtier, the Courage of a Hero with the Meekness of the Gentler Sex, the Gallantry of a Warriour with the Charity of a Christian: whole Religion does not soften the undauntedness of their temper, or rebate the Vigour of their Resolution, nor does their Valour impair their Affection to *Divine Worship*, or abate the *fervours* of their prayers, make their Confessions less *humble*, their Devotion more *Austere*, or their Behaviour *more*. No, no, their conversation bears all the characters not only of a Courteous and Civil but likewise of a Religious and Virtuous Education : Who amidst all the punctilios of Honour they so much stand upon, And vie with others about, have consciences tender of a sinful as well as a cowardly action : Who avoid all appearances of evil, and giving offence unto GOD, or disrespect to his Laws : They place no courage in *daring GOD*, or *braving the Devil*, nor do they count it a despicable piece of timorousness, to dread the Judge of all the World, to fear hell, or flee from
dams;

damnation; they esteem there is more of *fool hardiness* than of *Courage*, of *Raging madness* than of *true Gallantry*, in sporting with sinful occasions, dallying with *Spiritual dangers*, playing with what may consign them to *infernal flames*, or in an *overventerous marching* near the *Precipice* of *everlasting burnings*.

Well then while we see such *Lilies* among *Thorns* and *Roses* among *Thistles*; when we see such *virtue* and *Goodness* keep alive amidst such an *Army* of *Temptations* and *difficulties*, may we not admire the *Divine Bounty*, and *Magnifie* the *Energy* of His *Grace*, that selects *Souls* brought up in the *Tumults* of *War* to make them *examples* of *Piety*, and *Patterns* of *Charity*: He makes them hear his *still voice* amidst the *clashes* of *Swords*, and the *Sounds* of *Trumpets*: He *Mollifies* their *Hearts* amidst the *cruelties* of the *Camp*; He *preserves* them pure amidst *infectious Air*, honest amidst *Troups* of *contrary provocations*, that batter and rush in *dayly* upon them. These these O *Omnipotent Jesus*! are the *Miraculous Effects* of thy *universal love*, the *Victorious Trophies* of thy *irresistible Grace*, the *singular Master-pieces* of thy *absolute power*, and *stupendous Triumphs* of thy *Infinite Glory*.

If the *Centurions Function* did not preclude him from *Piety* and *Charity*, it cannot incapacitate others of that *Rank*, for the *Reception* or *improvement* of the *Divine Favour*; Nor should any of this *Order* bring in the *infelicity* of their *Calling*, as an *Apologie* for their *Infidelity* towards *GOD*, their *Injustice* or *uncharitableness* towards *Man*. What others

others have been and done, may by a generous Emulation, be aspired after, and obtained, if not in that high pitch and degree, yet somewhat near, if a wilfull impotence, or sordid dejectedness of Spirit, a cowardly faintness, or malicious averneness keep them not back.

Nobis non deficit gratia aut Numeri sed industria atque cura.
Augustinus.

Let us further inquire if these other things which are the Ordinary measure, by which we take Estimate of a persons worth, be, to be found in the *Centurion*, that the *Elders* be not found *a patē dignoramus jurie*, (as we say in their sentence of him, nor we partial or implicate Honourers of his Virtue upon *Hearsay*; There are three things which procure the character of Worth to a person, *bona Naturæ, bona Fortunæ, bona Gratiæ*. 1. The Advantages of Nature. 2. The Benefits of Fortune, which in a more *Christian dialect* in our discourses and Writings should be called the common *Largesses of Providence*. And 3^{ly}. The Ornaments of Grace, a Man is never reputed Worthy, but upon his *possession or Fruition* of some of these. Now what share the *Centurion* here had of these, is the matter of our Meditation.

For the First, The gifts of *Nature*, these Natural Endowments whether of Body or Mind, such as Strength and Beauty, Wit and Judgement, Sagacity and Dexterity, Prudence and Courage, &c. These make a person worthy in the eyes of the World, Bespeak and obtain Favour & Esteem from People to their Owners: How much the *Centurion* partak'd of these, is not upon Record, but we may probably

bably conjecture from his eminency in other Regards. from his *Benificence* and *Piety*, he wanted not these Natural Embellishments and Abilities which in order to his other Accomplishments, might serve as the first dip towards a finer colour, or the first stroke of the pencil towards the perfixing of the portraiture!

As to the *Second*, The *Benefiter of Fortune*, or rather the common *largesse of Providence*, these external accommodations or emoluments, as Honour and Wealth, Power and Authority, which in the corrupt Judgement of the VWorld, seems to be the only Standard of VVorth, and Attractive of Esteem. His Station as a *Centurion*, which was a place of Dignity and Command, sufficiently shews he might be *reputed Worthy* upon this score. There is Honour and Reverence due to the Quality and Character of persons upon this account, be they never so void of Virtue or inward VVorth. Yet would I have such more intelligent than the silly AIs, who thought all the Congies and Cringies which were payed by the superstitious People to the Idol he bore, was out respect to himself. No, no, be not proud of what is payed to the Station in which by the favour of *Providence* you are *posted*; But labour to maintain the Dignity of it by Virtue and Fidelity in your Trust, and to you need not decline or abandon the Civil Respects which are the appendages of it. The story of * *Quintus Fabius* his Son, who would not forego these ceremonies of State due to his *Grandure*, from his Aged Father, does illustrate this. But it was

When *Quintus* was *Lieutenant* or *Go-*

was neither any Natural Perfection or outward Ac-
 cession of Splendor or Riches the Centurion enjoyed, Suissa his
 that made the Elders repute him worthy, so much as aged Father,
 his Piety and Benificence; for this they plead for him, who had been
 and proclaim him worthy, even becaule he leveh five times
 their Nation, and hath built them a Synagogue.

Consul, came
 Ambassadour

to him from the Senate of Rome, he called to one of his Users to make
 him dismount, as the custom was for all persons, what ever their former
 Station had been, when they came upon Embassy to the Governours; Out
 of Deference to the Lieutenant, they were at the first sight of him to dis-
 mount, and come on foot towards him: Which his Aged Father knew
 well. But to try his Sons temper forebore to observe, yet he was well plea-
 sed with his Sons Deportment, knowing that the Paternal Relation was
 to be waived when it came in competition with the Consular Dignity; And
 that private Respects were to strick sail to Publick Authority. Non ego
 inquit Fili summum imperium tuum contempsi, sed experiri voui satin?
 scires te consulem agere, non ignoro quid Patrie venerationi debeatur: Verum
 Publica instituta privata Pietate potiora Judico. Valerius: Max: lib: 2:
 cap: 2.

It was the Centurions prebeminence above others in
 these best Gifts, the Graces and Heavenlie vertues of the
 Spirit, which raised his Esteem. These give the
 compleating stroake and illuminating Varnish to his
 Natural Faculties, Accidental Advantages, and Moral
 Accomplishments: Those and what else we most ad-
 mire, become more Grateful and Beautiful in con-
 junction with Divine Grace. As * Jewels cast into honney * Monsieur
 take thence a flash of lustre, according to their Natural col- Du Boseq
 lour: So there is no preferment, no excellency or
 condition of Life in the VVorld, which is not the

D

Fairer

Quantum
Ratio dat Ho-
mini tantum
Literatura
Rationi, Re-
ligio Litera-
turae & Reli-
gioni gratia
Casaubon :

Fairer and more Valuable, when accompanied with piety : This is the great perfection of our Nature, the Crown and Dignity of Man in every Estate :

This bears the Seal and Signature of Heaven, to magnifie and extol us, to enhance any other thing in us commendable. *Reason is Mans prerogative*

above Animals, Learning is the politure of his Reason, Religion the best improvement of his learning, and grace the Soul and Complement of all. What the Eye is to the

Body, what the Diamond is to the Ring, what the Light is to the Sun, and the Sun is to the World, that grace is to man ; It beautifies and adorns him

there is no person so mean and low, but this elevates and exalts him, nor is there any so great and honourable, but this illustrates and dignifies him: and

the want of it is (as a Barr of infamy in a coat of Arms) a dash to all other his enduements or atchievements, of which it may be said as of *Naaman*, a great man, an

Honourable Man, a mighty man, but a *Lepet*: this but blots all: so an Eloquent man, a learned man, a

wittie man, a Rich man, an honourable man, but a *Graceless* man, this mars all: Other Accomplishments to such a person, are at best but like poyson

in a *Chrystal Glass* to a *Frantik man*, or a *Precipice* Tapistred with *Jessamin* and *Lillies* to a blind man, whereon

he is turning and streatching himself with dangerous delight; therefore let me exhort you in the words of that Oracle of Wisdom; if you would have the character

of Reputation here given the *Centurion*, and he accounted *Worthy*, get *Wisdom*, (this and *Grace* are one and the same through most places of this book of the *Proverbs*) and with all thy getting, get *Understanding*,

exalts

Prove: 4. 7.

exalt her and she shall promote thee, she shall bring thee to Honour when thou dost embrace her, she shall give to thy head an Ornament of Honour, and a Crown of Glory shall she bestow upon thee.

Although there was a concurrence of these things in the Centurion which are the ordinary Loadstone of Reputation, and Props of Renown, that they justly term him worthy, yet there are some peculiar Graces specified in him, for which he is set forth more Remarkably in the Text, and context as a pattern for our Imitation; first his Pity, his care and tenderness towards his sickly dying servant. Whether he was his Servant by paction or agreement, or his servant by chance of War as a prisoner, or his slave bought with his Money, or so by extraction from slavish Parents; It is not my business nor much to the purpose to inquire: it is enough the Text sayes, he was his Servant, yet he is sollicitous for his condition, and will become a supplicant to our Saviour for his health.

*Servi sunt
alii a conventi-
one alii a for-
tuna alii a na-
tura Aristot:
2. pol:*

Is is good carrying humanely and discreetly towards our Servants, and not use them like beasts or slaves. The providence which put them in subjection to us, might have turned the scales made us Servants and them Masters; and although it be not so, let it be considered, we are in subordination to others in the world, and we stand near, if not in the same Relation to our Superiours and Betters, that they do to us, let us then do to them what we would wish done to our selves, were we in their circumstances, and treat them in some manner with such usage as we expect those above us should demean with

D 2

toward s

Quintus Curt

towards us, if not with the same measure of Kindness we look for from them, yet with some degrees of tenderness, which may prove very comfortable and encouraging to them, and no way derogatory or disparaging to us. We find the great *Alexander* carrying in his Arms one of his Souldiers frozen with cold, and feeding him with his own Royal Hands. *Trajan* thought not the Golden Threed wherewith his Diadem was wreathed about his head, too good to ty up the bleeding wounds of one of his servants.

Servi sunt
imo humilis
amici non Mi
niteris sed
moribus esti
mandi Seneca

The most eloquent *Moralist* of his *Sett* tells, *We* should look upon our Servants as our inferiour Friends, and regard the *Vertuous Qualities* of their Minds more than the *Circumstances* of their Condition and Fortune. Were we acted by generous principles of Reason, Honour, and Justice, we would prize and commend Virtue in a Servant, without any partiality upon account of his State, and condemn Vice, although it were in a Monarch without fear or hesitation, because of his Place or Authority.

Prov: 12.
10.

The *Centurions* behaviour in behalf of his Servant, may put these insolent Husbands, these cruel Parents, and tyr-nical Masters to the Blush, who shew less concernedness for their respective Relatives, than a good Man according to *Solomon's Eschicks* shews to his very beast. And you may all be astonished at the Comparison: I wish the Application to any Person here

or in the *City*, were *impertinent*: I most freely say, these who are not touched with the *Sufferings*, or mollified with the *miserys* of other *Mortals*, especially those under their own charge, are not only without *Religions*, but without *Natural Affection*: And have more of *Beasts*, and that of the worst sort, of *Beares* and *Wolves*: Yea I may say, they have more of *incarnat Devils*, than of *GOD* or *MAN*. Rom: I. 13.

Pitty and *Tenderness* are the Companions of *Great Souls*, and ever lodged in *Generous Breasts*: they are far from *Effeminaey* or *meaness*, who are most subject to the impressions of *Humanity*. The compassion of the *Centurion* is to me an argument of his *Valour* and *Gallantry*, For as *Fierceness* and *Cruelty* are sure indications of a *Coward*, so *Gentleness* and *Mercy* are inseparable from *brave Minds*, and *Noble Hearts*. And for any thing I could ever learn from *History*, or the small experience I have had in the *World*, I find there are none more cruel than some *timorous Cowards*, or more treacherous than *flattering Sycophants*. *Stoicks* and *Barbarians* may look upon *pity* as a mean *Quality*, or *Effeminate Virtue*, but the most *Famous Conquerours* of the *World* have wept over the *Carcasss* of their *Enemies*, bedewed their *Triumphs* with *Tears*, and *Quelled* the vain risings of their hearts on the *successs* of their *Arms*, with the *commiserating lenciments* of their *minds* at the *disasters* of their *Foes*. As *Marcelus* over *Syracuse* and *Vespasian* over *Jerusalem*

These who think *pity* and *compassion* a *diminution* of their *Courage*, or a *detractiion* from their *Authority*

*Mollissima
corda humano*

generi dare thorty and Power, as if to shun the imputation of
se natura fa- Effeminacy, they most assume the nature of *Tigers*,
et iniqua de- and to acquire the Reputation of *Valure*, they must
dis & lacry- cease to be *Men*, and be transformed into *Beasts* or
mas hac nostri *Devils*, would do well to consider GOD Himself dis-
pars optima daines not to illustrate the *Compassionateness* of his Na-
sensus separat ture, by an * allusion to the most affectionate Rela-
hoc nos à gre- tion of the *softer Sex*, because generally more su-
ge mutorum criptive of, and more naturally disposed, to exerce
iat. 15. Are not *David* and *Jonathan* instances, that *Martiall*
proves and a melting affectionateness needs not keep different

* *IIa. 49. 15.* *Quarters*: These shew us the eyes of *Heroes* are not of
Adamant, nor their *Hearts* of *Brass*, the *Soveraigns* of
the Earth are never more *Glorious* than when they
shew mercy to the *afflicted*, afford relief to the *distressed*,
and extend clemency towards the *guilty*: By this, as an
eloquent *French Author* has it, they make near ap-
proaches in its Creating power to the *Deity* they
represent, and the *Divinity* they adore, only with
this disparity, by their *Clemency* to *Criminals* they
give a *being* without a *not being*, a *Resurrection* with-
out causing them taste of *Death*, or working a *Mi-*
racle in their behalf.

*Monsieur
du Bosq; le
bonnet femm.*

The second *Christian Grace* the *Centurion* is re-
markable for, is his *Humility*, he neither thought
himself worthy to address so Great a Person as the
Saviour of the World, or that he should honour his
Houle with His *Preience*, (he saith) *Lord trouble not*
Tby Self, for I am not worthy that Thou shouldst enter under
my roofe, wherefore neither thought I my self worthy to come
into

into Thee. By these steps of his *self abasement*, or to
 speake with the *Mysticks* of his *self annihilation*, he
 opened a door to receive Christ into his Heart, who
 delights to dwell with *humble Souls*, and beholds the
 proud a farr off: It is strange pride by aspiring after
 an undue Exaltation is cast down, by seeking to ap-
 proach near GOD, is banished to a greater distance,
 while Humility is the source of our *Advancement* draws
 the Grace of GOD to our Hearts, and his Blessing
 to our Homes by keeping distance, and rebounds to-
 wards Glory by descending to the abyss of misery.

Psalm 38. 6.
Magnum mi-
raculum al-
tus est Deus
at dum te e-
erigit, a te su-
git Angusti.

His Humility is so much the more *Conspicuous*,
 that He is a Person in *Power* and *Authority*, the vo-
 luntary *debasement* of such is the *exaltation* of this *Ver-*
tue, which in the eyes of the World suffers some pre-
 judice in its *reputation*, when *Peasants* and *Mechanicks*,
 persons of mean birth or servile imploy act its
 Part: For the Humility of such is suspicious,
 and it may be presumed, they disparage it, while
 they make but a *Virtue* of necessity: Indeed for one
 who is found among *straw* and *cob webs*, as soon as he
 is dropt into the *World*, for one kept under *Huts* by
 the Disadvantage of an *Obscure Pedegree*, a *Sordid E-*
ducation, a *Blunt Wit*, a *Narrow Fortune*, a *Rustick Soci-*
ety, and a *Chain of Unfavourable Accidents*, for such a
 one to be *Humble* and *condescending* is no matter of
 great praise; But to see one *poor in Spirit*, in plenty
 of *Riches*, *moderat* in a *Fortune*, ever upon increase,
 humble under the promising favour of the Prince, the
 bewitching smiles of the Court, the hearty Applause
 of the People: This sets a *Crown* of honour and a
 Diadem.

Diadem of Glory on the head of *Humility*. When those whole Elevation seems to indispose them, whose temptations to the contrary are so strong, that its Exercise becomes more difficult to themselves, and less expected by others from them; when such in despite of all these averting Seducements practise it: It makes it so much more acceptable to GOD, and deserving of Praise among Men. For the Promise of Exaltation to these who humble themselves, must needs be forthcoming to them in a peculiar manner, commensurate to the degrees of their *heights* and *falls* of their Superiority and Submissions.

Let this teach those whom a Happy Providence has raised beyond others, that their Advancement does not exempt them from the Exercise of this Grace, all CHRIST's Spiritual Injunctions, are very consistent with the severall Distinctions and Temporal Orders among Men. The Eminency of your State does so much extoll the Lowliness of your Mind, the heart and the Spiritual part is the Region of Virtue, and it may be preserved and practised in the highest Elevation, the Prince may have more of it in his Chair of State, than the Prostrate Suppliant before him has in his Knees; And he that gives Alms may be as poor in Spirit as the Clamorous Petitioner that craves them with great Importunity, and solemn Profession of his Wants, although the Circumstances of such Mens Condition in the World, will not permit them to accomodate themselves to all the Exterior Expressions of it.

Some *Recluse Monk*, who counts his *Beads* in stead
of

of his *Prayers*, and makes his *Fingers* the *Intelligencers* of his *Faith*, may think the *maximes* of *Christianity* incompatible with those of the *Court* or *Camp*: And *Tertullian* in regard of the depraved manners and prevailing corruption of the *Grandes* of his time, seems to Glance a little this way, when he says, if *Christians* could have swayed the *Scepters* of *Cæsars*, or the *Cæ-*
ars abandoned the *World*, *CHRIST's* Harvest would have been greater, and his *Conquest* larger. Some may think poorneis of Spirit cannot sit under a company of State, or lodge within Palaces of Marble, that pure-
 nels of Heart cannot be preserved at Court, amidst the *Flames*, the charmes of some sparkling *Conversations* might there kindle: Or in the *Camp* when the *Beauties* of the *Countrey* became *Supplicants* to, or part of the *Booty* of the *Conquerour*. That *Humility* cannot keep *Pace* with *Success* and *Victory* in the field: Or ascend the *Throne* when thousands ly prostrate at the *Footstool*. That *Hunger* after *Righteousness* cannot consist with *Thirst* after *Kingdoms*. That meeknels of *Temper* to forgive *Injuries*, cannot sort with an absolute power of *Revenge*. But there are upon *Record* some excellent *Heroes*, in whom these have been so happily conjunct, without interferring: That may convince the *World*, the *Courts* and the *Church*, the *Camp* and the *Cloister*, are not so opposite as the two *Poles*, or so distant as *East* and *West*.

Sed & Cæ-
ares credidis-
sent super
Christo si aut
Cæsares non
essent seculo
necessarii aut
si & Christiani
potuissent esse
Cæsares Ap:
cap: 21.

There have been who counted nothing great but what was *Just*, nothing *Glorious* but what was the *Reward* of *Virtue*, nothing *Honourable* but what

was honestly obtained, and enjoyed without remorse, There have been who never invaded Kingdoms from ends of Ambition and Covetousness, but to subdue them to the Cross of Christ: Who never made War but upon necessity, who have been humble in the midst of a great confluence of Admirers of their Worth, And I may, say Adorers of their Dignity, Who have retained their Innocency amidst all the Tempting Vanities of the Court: been chaste in despite of all the enticing Blandishments of Sense, mortified amidst apperizing delights, and possessed a Spirit of Forgiveness and Long-suffering amidst all the Temptations which power and Opportunity could Minister to fury and revenge; In short they have been Proof against all the flattering Allurements, and persuasive Arts wherewith Vice accosted them, and fought in all its *Gayety* and *Bravery* to invigle and betray them.

If others reconciled the Exercise of so many Virtues to such difficult, and I may say contrary occasions, if the great and the Noble may, and should transcribe the *Centurions* example of *Humility*, how much more are these of *Inferiour Rank* to conform themselves to this Pattern whose order and state in the World may facilitate the practice of this Virtue to them, you may plead excuse for the Nonobservance of some other *qualities* of your Betters, as their *Bounty*, *Hospitality* and *Charity*, &c. You have not abilities proportionable to the outward exercise of such and the like costly

costly virtues: But what *Shield* or *Buckler* of defence can you hold up, to blunt the force of their example, in these or the like instances, for which your Low condition in the World does capacitate and fit you? Your Non-conformity in this can admit no extenuation, much less can you expect a total remission; yet is it much to be regrated, that there are of both Sex some of obscure Parentage, and as contemptible Education of small parts and low fortune, who have more Pride and Vanity under their coarse cloathing, and mean drels than *Solomon* had in all his *Glorry*, or *Queen Esther* in all her *Magnificence*.

Let me raise your Devout *Meditation* a little higher, and offer your consideration a more excellent, and I trust a more impressive and Operative Pattern in this matter, I beseech you let the same mind be in you which was in *CHRIST*, and hearken to his Proclamation, *Learn of Me for I am Meek and Lowly.* It *Matt. 12. 29.* is observable, although we be remitted to some creatures for instruction in other particular instances relating to our duty, and conduct in the World: Yet no less than the *Creator* Himself must be singled out to be our Precedent in this affair. We are referred to the *Pismire* for industry, to the *Lion* for *Valour*, to the *Dove* for *Innocence*, to the *Serpent* for *Wisdom*; But for *Humility* *GOD* reserves the privilege to Himself, to be our *School-Master*. It is too high to be recommended to us by any inferior *Doctor*, and the peculiar concernedness our *Saviour* has for our conformity to this injunction makes him propose it to us in his

own person, as most likely to counterballance the indisposition of our minds, the contrariety of our wills to its performance. It seems the *contumacy* of our Nature could not be brought to comport with the appendant disgraces of this *Virtue* in the opinion of the World, by a less Powerful Teacher, or a less illustrious *model* then the *Son of GOD* and his practice; And truly after such a miraculous example of *GOD's* abasing himself to teach us this Lesson, we may cry out with amazement what a contradiction and an astonishing prodigy is it to see a proud *Christian* and an *Humble GOD*: We must either Renounce the Name, or Reform our Nature and Manners: What a *Christian* and yet *Proud*? What a *Christian*, and yet *Crue*? What a *Christian*, and yet *unmercifull*? These are such unnatural conjunctions as are betwixt *Light* and *Darkness*, betwixt *CHRIST* and *Belial*.

It is truly great condescendence in the *Son of GOD* that he proposes himself a Precedent to us in a matter so agreeable to our condition, and so easy to be Transcribed by us, to which I may transferr, what *Naamans* servant said to him, *If the Prophets had bid thee do some great thing wouldst thou not have done it?* How much more, when it is but to be *Meek* and *Lowly*, he does not seek to puzzle our knowledge by putting us on the Scrutiny of the Mysteries of Grace or Nature, nor does he go about to baffle our Faith, by bidding us follow him on the Waters with *St. Peter*; He does not attempt to strain our courage by ingadging us with *Martyres* and *Confessors*, to grapple with Bears and Lions, nor does he aim to sport himself with

our

2 Kings. 5.
13.

Magister noster
per quem fac-
ta sunt omnia
vocat genus hu-
manum & di-
cit discite a me

our weaknels, and our power, by putting us on im-
possible Fates, as to Creat the Heavens, order the
Motion of the Stars, or direct the influence of the
Planets, &c. No, no, he would have us assuage our
anger, abate our pride, Master our malice, and
mortifie our Revenge; and so we consult best the
quiet of the Univerſe, as well as our own Comfort
and Reſt.

*quia mitis
ſum & buni-
lis corde forte
putabur dic-
turum diſcite
quomodo Cæ-
los ſeri & as-
tra. Augu-
tinus.*

The third *Grace* remarkable in the *Centurion* is his
Faith, he believed it would coſt CHRIST but a
Word to ſave his Servant, *ſay but the Word, and my* *Verſ. 7.*
Servant ſhall be healed. He looked upon Sickneſs, Diſ-
eales, Afflictions and Troubles, as much in ſubjection
to CHRIST's Jurisdiction and Power, as his own
Servants were to him: And we know there is no con-
trolling or diſputing the *Military Command*, he believ-
ed as his Servants came and went at his Call, ſo
Diſeales were at CHRIST's Beck, to go and ſeale
on whom he gave Commiſſion, and depart when
He pleaſed. Upon this our Saviour breakes out in
that high Elogy of him, *That he had not found ſo great* *Verſ. 9.*
Faith in Iſrael. This muſt not be taken abſolutely
and in the largeſt extent, but only in compariſon of
the Generality of the Common body of the Nation
of the *Jews*, or theſe indigent Perſons who crouded
about CHRIST for *Help* and *Recovery*. None of theſe
exerced ſo heroick a *Faith*, or relyed upon Chriſt's bare
Word with ſuch aſſurance. The two ſiſters of *Laz-
us* were ſhort of him, the one thought the Power of
CHRIST was precluded by want of His Corporal
preſence:

- John. 11.* Presence, when she said, *Lord if thou hadst been here, he had not dyed.* The other thought it was precluded by four dayes time, when she said, *By this time he stinketh.* As if the Divine Omnipotency were confined to time and place, could not subje&t these to his Pleasure, nor act beyond the ordinary Measures and common Sphere of poor Mortals, or the critical period of *Distempers* in which Physicians make greatest discovery of their Skill and Art, the Syrophenican Woman although her Faith be applauded thought no less than a touch of our Saviour's Garment, could do her turn. *Jairus* besought CHRIST to go to his house to cure his Daughter. But the Centurion without any hesitation or dispute, concludes his bare Word warrant enough for the recovery of his Servant. *say but the Word, and my servants shall be healed.*
- Matth: 9.*
- Mark. 5.*

The Centurion's Faith made him sharp sighted, he spied the Divinity of CHRIST through the Vail of his Humanity, and he considered that he who made the stately Fabrick of the Universe jump from the Womb of nothing into being in such Beauty and Order, with a Word could remove his servants sickness by a Word too, that He who by the sound of His Trumpet can loose the bands of Death, unbolt the bars of the Grave, and set the Prisoners of Hope at Liberty, can by His Word send a Pass-port of Health to his sickly Servant.

The Word of the Monarchs of the World is lyable to frustration, change and delusion: And can give no more

more security to the *Faith* Or *Hope* of their Depend-
ants, than they themselves are Masters of, who are
subject to all the Fatalities, that *Impotence*, *Levity*,
and *Imprudence* can render them obnoxious to, the
Scepters that adorn their hands, the Diadems
that Crown their Heads, the Armies that guard their
Persons, the Senators that advise, and the Officers that
execute their Commands, cannot put such *Vertue*
and *Stability* in their Edicts and Promises, as a Man
can firmly build on them: But the *GOD we adore*
is exempt from these infirmities and casualities, such
imperfections occasion in the Transactions of the
Potentats of the Earth. Therefore we may rely on
His Word, *Maugre* all difficultys and opposition.
His Power knows no *check*, *His Will* knows no *change*,
His Wisdom knows no *errour*. Hath the *LORD* said it,
and shall he not do it? Or hath he spoken and shall he not
make it good? Hath the *Word* gone out of His Mouth
and will it return without executing His Commission?
No, no, the *Centurion's* servant was healed by His
Word, there is *Power* and *Life* in His *Word*, there is
sure *Truth* and *Strength* as well as *Comfort* and
Sweetness in His *Promise*, there is no fear it will mis-
carry either through want of *Power* to perform, or
of *Wisdom* to conduct, or of *Good will* to persevere it.

Numb: 23.

19.

Now these three are as a *three fold cord* to fasten our
Faith to His *Word* where there is *Power*, *Skill*, and
Will, to make it take effect, what more can be added
to support our *Faith*, if he have *Power* and want *Skill*,
he may fail of Success: If he have *Power* and *Skill*,
and

Ecclesi: 4. 12.

and want *Good-will*, what are we then better : If he have *Skill* and *Good will*, and want *Power* he cannot help us. The *Levite* wanted neither *Ability* or *Skill* to unbind the *Samaritan*, but he wanted a *Will*, a Heart of Pity. But when these concur and meet together in one Person, what can we desire more in him that should ingage our *Faith* and *Affiance* in him.

This may dissipate all doubts, dispell all fears, encourage the *faint hearted*, and comfort the *most miserable*, and excite them to confide in GOD in their greatest extremitys. There is an excellent passage in the *Psalms* to this purpose, *Trust in the LORD*
Psal: 37. 5. Jehovah and he will bring it to pass. A curt abrupt Sentence, but very pithy and comprehensive, where in effect he mentions *All* in naming nothing, and setting no bounds to his Power, nor to our difficultys, restricting neither his Promises, nor our exigences, he would seem to permit us to extend our desires in proportion to the vast Circumference of his *infinite Power* and *Goodness*, and our *own needs*, the infinitiuel of the Phrase leaves room to our thoughts to stretch themselves to all possibiltys, and gives encouragement to our Hope in the worst perplexities And lest some favours might be omitted in the enumeration, chooleth rather to be altogether silent, than to forget any, or limit the *Almighty Power* or our Trust by the rehearsal of a few Instances. Therefore he sayes in general without exception of any difficulty or exclusion of any Case, *Trust in the LORD, and he shall bring it to pass.*

Were

Were there more of this *Affiance* in GODS Providence among us, we would not grudge to spare part of our store to pious purposes and charitable uses: which is that in the fourth place, comes next under our consideration, for which the Centurion is chiefly magnified, applauded, and set forth as a Pattern to our imitation. Would GOD he and such Liberal Benefactors might have but a few Followers of their Example, among the many prailers of their Bounty. Now I have arrived at that which I mainly intended to speak of, his *Benifcence* which the Elders, singled out as the main ground of the commendation they give him, for he loveth our Nation, and hath built us a Synagogue; But my inslitting so much on his other Virtues, will necessitate me to more heavily on this head,

His *Benifcence* divides it self into two Branches, it extends to their *Spiritual* and *Temporal* concerns, to their Church and State, he built them a Synagogue, there his care of their Religion and Worship, He loved their Nation, there his Affection to their Civil Interests: You may see here as in a Table the sum of the Law and Gospel, and the substance of True Religion in his Love to GOD, and his Neighbour: his works of piety and Acts of charity, vindicates his love from all suspicion and jealousy. His Love to GOD appears in taking care to build a place for His Worship, he built them a Synagogue.

*Probatio
dilectionis ex
hibitis operibus.
Greg. Mag.*

I know not what that Godliness means which will

f

bc

be at no Cost for GOD, or *Expense* for his Service; *David*, *Solomon*, and *Nebemish*, and all the famous *ies* of Old were strangers to that *Cheap Piety* and *pennurious Zeal*, that makes People so narrow hearted and close fitted to *Religious Works*. Yea, the glimmering light which Nature communicated to the *Heathen World*, made them testify their concernedness for the honour of their Gods, by Houses more magnifick and stately than their own private Edifices. And when the *Primitive Christians* emerged from the darkness of *Paganism*, from the scorn and contempt they and their Profession were drowned under, they thought themselves obliged in proportion to the Majesty they adored, and his Munificence to them, to consecrate some portion of the Effects of his Bounty to his Honour and Service, they who knew nothing of our expensive Vices, were very sumptuous in those splend. Dwellings they set a part for God, but sparing for the Ornament of their own Mansion Houses: While there are many now a dayes like those the Prophet complained of; *Care not what come of the House of GOD*, though it be no better than a Cottage, if they go in *Silks* and *purple*, dwell in Palaces and live in Ease under their ceiled Houses.

Haggai. 1.

There is certainly a Pious *Munificence* and a Holy *Liberality*, comely and commendable amongst *Christians*, whereby they give indication of their affection, and expression of their devotion, in their bounty to GODS House and charity to his members. Not that GOD needs our wealth or riches, but that we need

Psalm. 50.

need give such discoveries of the sincerity of our Faith, and Affection, as are distinguishing marks to our own comfort, and the confutation of others.

We know who pretended *Charity* to the Poor, when he grudged the *bounty* that was shewed to our Saviour, it was *Judas* and these who repine at what the *Pious Liberality* of some have devoted to maintain the Worship of GOD, and would rob Churches and Ministers of their due, do too much transcribe his *faults*, I pray GOD they do not follow his *faults*, indeed if we measure *Judas* his care of the Poor, by his charity to his Master, as rationally we may, he that was ill to the Head, cannot be concluded likely to value much his Members. He that was cruel to the Master, will not be more merciful to the servants. And he that is content to see the Church in *Ruines*, will not be much moved to see the Poor in Rags, he that envys the Ministers little *Pittance*, will not much regard the Poor Mans penury.

*John 12. 4.
and 5. Vers.*

What a disgrace is it to Christianity, that *Pagans* took more care of the Temples of their *Idols*, and of their *Mock-priests*, than we do of our Churches and Pastors: We may exclaime with the Father, *O Melior Nationum in suis fides*. How much more respective and affectionat are *Pagans* and *Papists* to their Superstitious Church-men, than we are to our Pious and Learned Pastors. The *Piety* and *Charity* of former times made our Predecessors more liberal Donators too, and Zealous Admirers of the lesser Learning,

Tertullian:

and meaner parts of these dayes, then the conceited *bigotry* of this Age, will permit them to treat the higher Attainments of more eminent Men. There are among us who will spend more on their *Pride* and *Vanity*, on their *Luxury* and *Ryot*, on adorning *Club*, or an *expensive pastime*, a *Litigious Lawsuite* in a day, then they bestow all the year over, nay, may be all their life time upon either *pious works* or *charitable uses*. And we often see misery and *Beggary* succeed this uncharitable prodigality; I have seen in my time, what the *Virtuous industry* of Parents laid up for their Children, converted into the fuel of the *Vanity* of their *Posterity*. And what they earned with much toil, I wish I could say of them all with equal *Honesty*, and *Integrity*, *Care* and *Pains*, squandred away upon *Whoores* and *Hounds*, *Hawks*, and *Horses*, while those that bestowed some portions of their means for *Honourable ends*, and *charitable purposes*, made *GOD* their *debtor*, the *Nation* their *Protectors*, and *Posterity* the *Honourer* of their *Memory*, and preserver of their *praise*.

We see how careful the *Centurion* was of their Religious concerns in encouraging their *Worship*, and by his pious *Liberality* providing them a convenient place for their *Devotion*, for he built them a *Synagogue*. Let us consider if his *Zeal* emptied in itself wholly in this Channel, without reserving any parts thereof for their *secular interest*, and we will find he was a *Stranger* to that new *Theology*, which to the destruction of *Religion* and dissolution of all *Government*, puts *pity* and *Morality*, *Zeal* and *Humanity* by the *Ears*; No, no, his *Benevolence* is not confined to their *Spiritual Ecclesiastick Affaires* allanerly, he is an affectionate

passionate Promoter of the Common Well-fare of their Country; for so they declare, *he loveth our Nation*. He knew very well neither his long prayers in, nor his Expences on the *Synagogue*, could make compensation for *injustice* or *oppression*, or justify any thing of *cruelty* or in *Humanity*: And that the fervour of his piety could not legitimate his *Devouring Widows Houses*, usurping the Rights and properties of others, therefore he applyed himself to gain the Esteem, and retain their favour by all the good offices of Charity and Benignity. *He loveth our Nation*.

His Love was the Spring of his Beneficence, it was not in him an idle passion or a passionate wish, but a vigorous active principle which carried him above all Narrow designs, and selfish purposes to promote the Universal good of the Nation, and the common benefit of the Country. Were all more influenced by such a generous principle, nothing could conduce more to the Beauty and Order, Security and Profit of *Christian Societies*, which made the Prince of Philosophers say, that *Laws* would be useless were Friendship Intrend in mens hearts; Indeed Love is the Sovereign of all the virtues that conduce to our content or interest, &c that which lets them all a working. It is the Soul and Life of all that is *Amiable*, *Pleasant*, *Profitable*, and *Delightful* in the World. What the Light of the Sun is in HEAVEN and Earth, in Kingdoms and Empires, in Palaces and Cottages, on Sea and Land, That Love is in Familys and Citys, Communities and Societys, the Sweetness of Conver-

sation

*Lex venit
in subsidium
Amicitie
Aristot.*

Nunc ades,
 eterno com-
 plectens omnia
 nexu, O rerum
 mystique salus
 concordia mun-
 di; Et sacer
 orbis amor.

Lucanus lib:

4.

O Felix
 hominum gen-
 us si vestros a-
 nimos amor
 quo caelum ra-
 gatur Regat:

Boetius lib:
 2do.

sation, the Pleasantness of Entertainment, the Com-
 fortable Injoyment of Friends, the mutual Assistance
 and Endearments of Relations, the Felicity of Prin-
 ces, the Stability of Thrones, the Happiness of Sub-
 jects, and the Glory of Nations; the Security, Peace,
 and Wellfare of the World; are all maintained by
 Love. The Universe would crumble into pieces, were
 not for *This*: It is the Cement of its Parts, the pre-
 server of its Harmony: No wonder it is the melody
 of Heaven, the exercise of its Inhabitants, the de-
 light of Angels, the Imployment of *Seraphims*.
 Were there more of it in this lower World, it would
 make the Earth an Image of Heaven, and us fit Can-
 didats for these blessed Regions above, where it rules
 so powerfully, and reigns so Triumphantly.

While I am speaking of the *Centurion's Love*, which
 was the Source of his *Beneficence*. I cannot omit to tell
 you one of its *Miracles*, when it passes into a *Divine*
Affection, yea, it retains something of it while it staves
 in the lower Valleys of *Human Passion*. And that is
 how it resembles the *Divine Nature* (of which accord-
 ing to *St. John*, it is the purest representation) in this
 that as *nothing* was the theater of GODS *Omnipotency*
 in the Creation of the World, so the power of Love
 seems to be let off by *nothing*, when it makes not only
 what we do, but *what we do not*, be taken off our
 hands, and registred as so many *Items*, in GODS
 Book of Accounts, for which he becomes our *Debitor*,
 an affectionat Ardour to impart what we have, yea,
what we have not, for the Benefit and Good of others;

is

is reckoned by GOD no small debt on him, and accordingly rewards it, this made *David's* purpose of building GOD a House, as acceptable as *Solomon's* Performance. And the Widdows *Mite* more valuable than all the *Rich Donations* of the *Opulent Rulers*. Here *Love* gave dimensions to the smallness of her *Charity*, beyond their vast Oblations made it more bulky, and weigh more than all their tedious prayers and sumptuous presents. The largeness of her Heart made Compensation for the slenderness of her Gift: But mind, it was because the scantiness of her offering was the Effect of the narrowness of her *Fortune*. And let none of you to whom GOD has given *Talents*, think that the Widdows *Mite* is a Precedent for the little *plantations* of your Charity, or that he will accept of your Good-will or faint indeavours, where there is Power and Ability to offer and do more. When a Man is pinched in the exercise of his Charity, through the difficulty of his circumstances, his Good will may be infinite, and the Restraint which *Necessity*, *Justice*, or *Prudence* puts on him, will not mar him of the blessing entailed on *Bounty* and *Charity*, yea the sorrowful troubled Resentment that a *Virtuous* Man has, that he cannot do more Good, will be reckoned not the least part of his *present Charity*, and will make up no small portion of his future *Glory*.

2 Sam: 7

Luke. 21.

The *Centurion's* *Benificence* makes him acceptable both to GOD and Man, we see *CHRIST* and the *Evils* magnific his praise, there is something singular in

in this *Virtue* to recommend it to us, whence it has such power in Heaven and Earth, such sway over GOD and Man.

As all the graces how amiable, soever they be, neither shine alike, nor speed alike, and all the virtues how lovely soever they be affect us not all alike. To this I may transfer that passage of the great *Apostle* of the *Gentiles*, there is one *Glory* of the *Sun*, another *Glory* of the *Moon*, and another *Glory* of the *Stars*, for one *Star* differeth from another *Star* in *Glory*; So it is in the constellation of virtues, each of them have their peculiar excellencies, and proper *Elogies*, and how fair soever they all appear, yet none of them shows more magnificence and splendor, none of them shines with more *Orient Luster*, or dispenses more benign influences, than *Beneficence* or *Charity*: Its Circumterrance is larger, its rays spread further, its efforts of more universal extent, and common concern to mankind, While the exercise of other virtues is confined to a narrower compass, runs in a straiter Channels, and goes no further then a mans own or his Neighbours particular advantage, and as its theater is more August, its Circle more Ample, its Beams more Radiant and Extensive; So of them all its most attractive of commendation and Respect, all Men by a certain kind of of interest are easily inclined to extol such with solemn acclamations. None in all ages have been more honoured, none in all Nations have been more esteemed or beloved, none have had a more fragrant name while they lived

lived, or a more lasting Fame after they dyed, than such as delighted in *works of Mercy*, and *Acts of Bounty*.

The *policy* of Princes may make them more dreaded abroad, then Revered at home, the *justice* of Sovereigns may restrain the violence of the hands, without rectifying the Vennom of the hearts of their Subjects, the *Temperance* of Anchorets may afford matter for eloquent Harangues on Abstinence and Mortification to some Monasticks, without affecting their minds any more then allaying their appetites; The Fortitude of Conquerours may secure for a time the Crowns they have snatched, subdue the necks, bind up the Tongues of the Enemies of the Glory of their Triumphs : And such are neither beloved in their life, nor bemoaned at their death, but it is *benificence* which has appropriated to it self the name of true and real *goodness*, it is this which by a welcome violence, a Victorious sweetness, and a voluntary force convinces, the minds Conquer the wills, and captivates the affections of men.

Power by its awfull Sternes may bow the Knees of Men; *Riches* with the Glitterings of silver and gold may dazle the eyes of Men; *Eloquence* with its charming Cadances may tickle the Ears of Men; *Beauty* with its Sparkling Strictures may ravish the fancies, and inflame the passions of Men, *Knowledge* and *Learning* may raise the Admiration of Men, but it is reserved to *Benificence* to erect Trophies, and establish its Throne in the hearts of Men; It is rare to find a

G

nature

nature so stubborn, a heart so brutish, a Soul so fierce as yields not an inward Veneration to the very memory of Benefactors. Behold then the successful Art of winning Souls, and Vanquishing hearts, of begetting Friendship, and conciliating favour of confirming Friends, and converting Foes, of becoming the Darling of Heaven, and delight of Men: And of this our *Text* is an instance, and the occasion of this dayes Solemnity, a Commentary upon, and a Witness of it.

And that further, if you consider that in nothing we make nearer approaches to the Deity we Revert then in Works of mercy, and acts of beneficence. To be like GOD was mans presumption from the beginning, and his Neck break to the Boot: Yea and in the very abyss of misery into which his former vanity has now precipitated him, he retains some smack of this arrogance, and though now he resembles but the Rubbish of a stately Cathedral, and is no more than the ruins of Innocent Man, that may cry out, *O! Quantum mutatus ab illo*. Yet he affects still to resemble his Maker, Behold then an honest way to content this ambition, Behold then what will be the importance of that phrase, *Be ye merciful as our Heavenly Father is merciful*. In this you are in a manner substituted to be as GOD to your Neighbour.

Luke 6. 36.

The common apprehension of mankind, and the practice of all times shew this. Since in all ages, even most corrupt, Men have been ever apt to place the

the statues of their *Benefactors* among those of their *Gods*, desiring that Love and Veneration to them in some degree, which in perfection does appertain to the *supreme Benefactor* of all.

We would all be like *GOD*, but not in *grace* and *goodness*, so much as in *Wealth* and *greatness*, *power* and *command*, and that not to protect the *Weak*, or right the *Oppressed*, or relieve the *Needy*, but to carry all like a torrent before us, to crush every one that crosses our humour, that will not bow to our *Nod*, that stands in the way of our ambitious projects, or coverous designs. We affect not to be like *GOD* in these Attributes he has proposed himself as a precedent for imitation, such as his *Mercy*, *Goodness* and *Equality*, in aspiring after which, we cannot become Criminal; But we covet to resemble and transcribe him in these perfections, for which he is more to be adored by us, than followed: such as his *power* and *wisdom*; The undue desire after which turned *Angels* into *Devils*, and *Adam* out of *Paradise*. But there is no danger in endeavouring to be like *GOD* in *Charitie* and *Beneficence*. Would *GOD* our Ambition ran more in this channel, than in the other. There is no fear of sin and guilt, whatever *Reins* we please giveth this passion in this matter. Woes me that there should be so great a contest among us for outward advantage, and so little Zeal for inward Excellencies, such as *grace* and *goodness*, *piety* and *charitie*. We would have no man *richer* than our selves, no man *greater* than our selves, no man *happier* than our selves, but any may be *holier* and better, any
man

man may be more *merciful* and *humble* ; more *charitable* and *bountiful* , without *Envy* or *Emulation*.

We know Heaven will admit no guests but such as are *portraits* of the *Divine Image* , you see *Benificence* is as lively a draught of this, as any: The *Picture* I have given you of the *Noble Centurion* ; And the Works of the *Worthy Herriot* the Religious Founder of this *Rich and Stately Hospital* , shew they are copies of this *Divine Original*, I pray *GOD*, that such as commend the *Qualities* and *Acts* of those *Excellent Patterns*, may in some degree answerable to their state, transcribe their *practice*, do good to the *Church* and *Country*, *Honour the LORD with their substance*, Adorn Religion by *charity*, so they will lay up in store for themselves a good foundation against the time to come, that they may lay hold on *Eternal life*. Which *GOD* give us *Grace* in our several *Capacities* to perform, according to our *Abilities*.

Prov. 3. 9.

1 Tim. 6. 19.

FINIS.